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ABSTRACT

This study reveals: (1) the extent to which Protestant, Jewish, and Catholic religious services include oral reading of Scripture (verbatim) by the clergy and lay lectors; (2) how effectively oral reading of Scripture is performed in religious services; and (3) the apparent need for professional training of clergy and lay lectors in oral reading of Scripture. A productive Mobile Lectors' Workshop, funded by the Marianist Institute for Christian Renewal at the University of Dayton in Ohio, is described and analyzed as a successful approach to preparing clergy and lay lectors for effective oral reading of Scripture. (Author)

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Abstract

This study reveals: (1) the extent that Protestant, Jewish, and Catholic religious services include oral reading of Scripture (verbatim) by the clergy and lay lectors, (2) how effectively performed is oral reading of Scripture in religious services, and (3) the apparent need of professional training of clergy and lay lectors in oral reading of Scripture. A productive Mobile Lectors' Workshop, funded by the Marianist Institute for Christian Renewal at the University of Dayton in Ohio, is described and analyzed as a successful approach to prepare clergy and lay lectors for effective oral reading of Scripture.

Scriptural reading, both silent and audible, has significantly structured and bolstered the lives of millions of Jewish, Protestant, and Catholic clergy and laity throughout the world. Eugenia Price, in her book, Learning to Live from the Gospel, states:

In order to live adequately in this world, our basic Christian absolute must remain (if we are to keep our sanity) and the attitudes of our hearts and the doors of our minds need to swing open to what God is saying now. . . . If we believe that the written-down Word of God is as relevant today as it has always been, surely the Bible is one source of contemporary light.¹

Traditionally, oral reading of Scripture was an undisputed privilege of the clergy; today, during public religious services of all denominations, lay lectors assist clergy in oral reading of Scripture. The Association of Rabbis and the Protestant Church governing committees have instigated and encouraged lay lectors to read Scripture during public religious services.² At the closing of the Second Vatican Council on December 7, 1965, Pope Paul VI proclaimed the direction for general redevelopment and implementation of the Catholic Liturgy.³ Article Fifty of Instructions on the Liturgy states that the lessons and Epistle, together with the intervenient chants, "may be read by a qualified lector. . . ."⁴

The first section of this paper records the results from a telephone survey conducted to learn: (1) the extent that Jewish Protestant, and Catholic religious services include oral reading of Scripture (verbatim) by the clergy and lay lectors, (2) the effectiveness of oral Scriptural reading during the religious services, and (3) the apparent need for professional

training of clergy and lay lectors in oral reading of Scripture. The second section of this paper describes and analyzes a productive Mobile Lectors' Workshop, funded by the Marianist Institute for Christian Renewal at the University of Dayton in Ohio and designed to prepare clergy and lay lectors for effective oral reading of Scripture.

Telephone Survey

A telephone survey to determine the extent and proficiency of oral Scriptural reading during public religious services was conducted in the Dayton, Ohio area. (See APPENDIX A for a list of synagogues and churches represented in the survey.) Thirty clergymen, including the four Dayton rabbis and the randomly selected sixteen Protestant ministers and ten Catholic priests, responded to the following eight questions:

Question #1: During public services, do men and women lay lectors participate in reading Scripture?

Response: Of the thirty respondents, twenty-seven (90%: Hebrew, 75%; Protestant, 52%; Catholic, 100%) permitted lay lectors to read Scripture during public services while ten of the twenty-seven affirming respondents (37%: Hebrew, 25%; Protestant, 38%; Catholic, 30%) excluded women lectors.

Question #2: Which version of the Bible is used during public services?

Response: Hebrew: The Masoretic Text and the Old Testament; Protestant: King James Revised Standard Version; Catholic: New American Bible and the Roman Missal.

Question #3: To what extent do lay lecturers read Scripture during public services?

Response: Variant replies indicated that lecturers regularly participated during Sunday and evening services scheduled weekly, monthly, bimonthly, and for three or four religious holidays per year. Catholic lay lecturers read regularly for all Sunday Masses. Generally, lay lecturers consumed approximately three to ten minutes per service time; during a special Hebrew service, 2 lecturers could read Scripture for nearly thirty minutes.

Question #4: Did your religious-vocation curriculum include a course developing skills for oral reading of Scripture?

Response: Twenty-two of the thirty respondents (73%: Hebrew, 75%; Protestant, 56%; Catholic, 100%) indicated that no course emphasizing oral reading of Scripture had been completed. However, nearly half of the respondents, as ordained clergy, subsequently did attend brief training sessions for oral reading of Scripture.

Question #5: Evaluate (excellent, fair, or poor) the reading of Scripture by other clergy and lay lecturers.

Response: Only three respondents (10%) evaluated Scriptural reading by other clergy as "excellent"; twenty-five respondents (83%) rated reading by other clergy as "fair"; one respondent (3%) applied the rating as "poor"; one respondent was "undecided." In assessing the lay lecturers' readings, two clergy (6%) evaluated the lecturers' efforts as "excellent"; twenty-two clergy (73%) rated lecturers' readings as "fair"; two clergy (6%) rated lecturers' readings as "poor."

Question #6: Is there a need for a three-hour Workshop moderated by a professional oral interpreter of Scripture for clergy?

Response: Twenty-three of the thirty respondents (76%: Hebrew, 10%; Protestant, 75%; Catholic, 70%) replied "yes"; four respondents (13%) replied "no"; while three respondents (10%) were undecided.

Question #7: If an Oral Reading of Scripture Workshop were offered, would you attend? Should such a Workshop be ecumenical or denominational in structure?

Response: Twenty respondents (66%) stated that they would attend such a Workshop; three of these affirmations were requalified, i.e., "if time were available" or "if the Old Testament were the source of Scripture." Nine respondents (30%) would not attend; one respondent was "undecided." Seventeen respondents (56%) preferred an ecumenically structured Workshop; six respondents (20%) preferred a denominational Workshop; eight respondents (27%) were "undecided."

Question #8: While reading Scripture, what percent of the time do you maintain eye contact with the congregation?

<u>Response:</u>	Eye Contact Time	# of Respondents
	0%	4
	1% - 5%	2
	6% - 11%	7
	12% - 21%	3
	22% - 31%	5
	32% - 41%	2
	42% - 51%	3
	80%	1
	100%	1
	Undecided	2

Conclusions:

Certain implications pertinent to the extent and proficiency of oral Scriptural reading by Jewish, Protestant, and Catholic clergy and lay lectors are supported by this telephone survey:

1. During ninety per cent of public religious services, lay lectors were reading Scripture weekly, monthly, bimonthly or for yearly occasions. The most consistent use of lay lectors was during the Catholic Mass.
2. Hebrew, Protestant, and Catholic clergy selected modified versions of the Bible as the source of Scriptural reading during public religious services.
3. Scriptural readings by lay lectors consumed, generally, up to one-sixth of a religious service time; atypically, lay lectors read Scripture during half of the service.
4. Prior to ordination, three-fourths of the clergy have received no course emphasizing oral reading of Scripture. Subsequently, as ordained clergy, half of the clergy participated in brief training sessions for oral reading of Scripture.
5. A large majority (83%) of the clergy evaluated the oral reading of Scripture by other clergy and lay lectors as "fair" rather than "excellent."
6. Three-fourths of the clergy stated that a need existed for an Oral Scripture Reading Workshop, while two-thirds affirmed attendance of such a Workshop with qualifications relating to time and source of Scripture. Over half of the clergy preferred an Oral Reading of Scripture Workshop to be ecumenical; one-fifth of the clergy preferred a denominational Workshop.
7. Only two (6%) clergy maintained effective eye contact with congregations during oral reading of Scripture. (Seventy per cent contact time is considered effective in the art of interpretive reading.) Four clergy (13%) had no eye contact with the congregation; more than one-half of the clergy maintained eye contact during less than one-third of the reading time.

Mobile Lectors' Workshop

In response to apparent and widespread lector needs, the Marianist Institute for Christian Renewal at the University of Dayton funded a unique Mobile Lectors' Workshop, designed for instruction and demonstration of interpretive reading concepts as applied in Scriptural reading. This Mobile Lectors' Workshop Series included seven three-hour, Sunday-afternoon workshops involving ten parishes in the Dayton, Ohio Catholic Deanery and was structured for Catholic lay lectors.⁵ The University's Department of Theological Studies and Department of Communication Arts pooled their resources to support the instructional research. An Associate Professor of Communication Arts designed and moderated the Workshops scheduled September through November of 1973.⁶

The Mobile Lectors' Workshop's major objectives were:

1. To make available to all lectors in the Dayton Catholic parishes the concepts and practical application of the art of interpretive reading as applied for effective oral interpretation of Scriptural writings.
2. To evoke an enthusiastic response from lectors regarding the application of the art of interpretive reading and thus, significantly, to increase the lectors' level of proficiency on proclaiming the word of God beyond their present "conversational-reporting" style.

Method

Sample and Measuring Instruments

The total number of lectors attending the 7 Workshops involving 10 Dayton parishes was 136 (6 women and 130 men). The lectors ranged from 23 to 69 years of age. A Pre-Questionnaire (See APPENDIX B) and a Post-Questionnaire (see

APPENDIX C), each containing 9 items, were completed by the lecturers, respectively, before and after the Workshops.

Instructional Folder

Each lector received an instructional folder containing: (1) a lector number for identification on the questionnaires and for the small-group assignments, (2) the Workshop objectives, format, and parish schedule, and (3) a copy of a Scriptural reading for study and development in the Small-Group Session and for oral interpretation during the In-Church Session. (See APPENDICES D,E,F,G, and H.)

Procedure

As a pilot study, a Mini-Workshop was conducted at St. Albert the Great Parish in Kettering, Ohio. Responding to a subsequent questionnaire, the Pastor and two Associate Pastors indicated that: (1) it is mandatory that lectors cause the Scriptures to "come alive," (2) lectors need to incorporate interpretive reading concepts in order to "re-create" the Scriptures, (3) an obvious improvement in ability to orally interpret the Scriptures was demonstrated by lectors participating in the Mini-Workshop, and (4) all regularly assigned parish lectors would be strongly urged to attend the impending Mobile Lectors' Workshop.

To insure individualized instruction and evaluation at the Lectors' Mobile Workshop, each of the seven Workshops were limited to twenty-five participants. To guarantee attendance of twenty-five lectors, small parishes were scheduled with

adjacent parishes; priests and head lectors publicized the impending Workshop and accounted for their lectors' reservations for the Workshop. Each participating parish contributed a nominal registration fee (\$15.00) regardless of the number of lectors participating in the Workshop.

Following registration and completion of the Pre-Questionnaire, three diversified sessions developed the Workshop format:

Session #1: Lecture (1:00 to 1:45 p.m. in parish hall). A stimulating lecture entitled, "Demonstration of Interpretive Reading Concepts as Applied to Scriptural Reading," was presented by the moderator, who defined the Office of the Lector and highlighted thirteen interpretive reading concepts: Preparation, Mouth Movement, Diction, Empathy, Word Coloring, Pauses, Tempo, Volume, Inflection, Poise and Posture, Voice Distinction, Facial Expression, and Audience Contact. An 11" x 17" visual aid of each concept had been mounted on the wall behind the lecturer. During the presentation, each concept was demonstrated as the lecturer orally interpreted excerpts from Reading I, Reading II, or Responsorial Psalms from 1973 Sunday and Weekday Mass Liturgies.

(Refreshment Break: 1:45 to 2:00 p.m.)

Session #2: Small-Group Dynamics (2:00 to 3:00 p.m. in parish hall). The Moderator and Assistant, acting as Group Leaders, rotated among the five groups to assist lectors in applying interpretive reading concepts to the two-minute

assigned group reading, as demonstrated during the lecture. Within his group, each lector received individual instruction and responded to suggestions from the Group Leader as he orally interpreted a section of the assigned-group reading.⁷

Session #3: In-Church Reading (3:00 to 4:00 p.m., Workshop moved from parish hall to church). The thirteen concept visual aids were transferred to the church and arranged, for effective exposure, either across the altar rail or on the steps nearest the lecturn. As each lector presented his reading, developed and practiced in the Small-Group Session, Workshop participants, referring to the concept visual aids as guides, submitted anonymously written evaluations indicating the concepts skillfully applied and those requiring further development by the reader. Each lector left the Workshop with a stapled packet of evaluations prepared by all lectors and the Moderator and the instructional folder.

Results

Since the initial five questions of the Pre-and Post-Questionnaires were identical, the responses are shown as a comparative analysis, noted as follows: (Statistics are approximated; "NR" means "No Response"; Pre-Questionnaire N=136; Post-Questionnaire N=131.)

1. Are you familiar with interpretive reading concepts?

	<u>Pre-Questionnaire</u>	<u>Post-Questionnaire</u>
Yes	30%	30%
No	70%	6%

2. If you are familiar with such concepts, can you apply them as you read the Scriptures:

	<u>Pre-Questionnaire</u>	<u>Post-Questionnaire</u>
Yes	25%	90%
No	35%	10%
NR	40%	0

3. As a lector, what degree of confidence do you have about your knowledge and ability to read the Scriptures:

	<u>Pre-Questionnaire</u>	<u>Post-Questionnaire</u>
Greatly Confident	14%	24%
Moderately Confident	80%	70%
Barely Confident	3%	6%
Lacking in Confidence	3%	0

4. Are you satisfied with your reading of the Scriptures?

	<u>Pre-Questionnaire</u>	<u>Post-Questionnaire</u>
Greatly Satisfied	9%	11%
Moderately Satisfied	79%	68%
Barely Satisfied	5%	15%
Not Satisfied	5%	5%
NR	2%	1%

5. Will you be willing to modify your reading of the Scriptures according to the interpretive reading concepts explained and demonstrated during this workshop:

	<u>Pre-Questionnaire</u>	<u>Post-Questionnaire</u>
Yes	72%	94%
No	1%	1%
Uncertain	24%	3%
NR	3%	2%

The Pre-Questionnaire, in addition to the initial five questions noted above, provided the following data concerning any concept or problem relating to the lector role that needed to be discussed and and demonstrated during the Workshop.

1. Definition of the lector's role.
2. Procedure in performing the lector's role.
3. What do the parishioners expect from the lector?
4. Is eye-contact with congregation necessary?
5. How to locate specific readings in the Lectionary.
6. Interpreting with voice inflection.
7. The need for professional training for the lector.
8. How to look up from Lectionary without losing reading place.
9. What is the degree of being over or under-expressive?
10. Detecting if the congregation is getting the meaning.
11. Operation of the microphone.
12. Pronunciation of Biblical names.
13. Extrapolating meaning from the Scriptures.
14. Establishing and maintaining tempo.
15. How to prepare the readings meaningfully.

Additional Pre-Questionnaire data revealed that: (1)

72% of the lectors would be willing to modify their Scriptural-reading assignments according to interpretive reading concepts explained and demonstrated during the Workshop, (2) only 30% of the lectors had participated in some type of Scriptural-reading instruction, (3) 64% anticipated the opportunity to read during the Workshop for the purpose of personal instruction and evaluation, and, finally, (4) 70% felt an urgent need to participate in the Workshop.

The Post-Questionnaire, in addition to the initial five questions noted above, provided the following data concerning any concept or problem relating to the lector role that was not included or sufficiently explained and/or demonstrated during the Workshop.

1. Pronunciation of specific names not encountered during the Workshop.
2. Needed more time to train for correct posture and poise.
3. Understanding scriptural readings not used at Workshop.
4. How to specifically coordinate lector's responsibilities with priest's responsibilities.
5. How to encourage congregation to sing during Mass.
6. Stating directions "to kneel and to stand."
7. Reading the long sentence structures in the Scriptures.
8. Overcoming tension during reading.
9. Modifying the loud, excessive sibilant sound.
10. Ability to maintain 70% of audience contact during reading.
11. Establishing a slower and more deliberate tempo.
12. Recognizing the level of being "over-dramatic."
13. Checking the volume effect on congregation.

Other Post-Questionnaire data revealed that: (1) 93% of the lectors considered the Workshop a worthwhile venture in relation to time and effort expended, (2) 94% of the lectors declared willingness to modify their future Scriptural-reading assignments in accordance with interpretive reading concepts explained and demonstrated in the Workshop, and finally, (3) the most beneficial instruction and demonstration fulfilling lector needs was provided by the Lecture Session (56%); Small-group Session (22%); and In-Church Session (22%).

Conclusion

The final analysis of the research data supports the following conclusions:

1. The design and format structuring the Mobile Lectors' Workshop series were effective in fulfilling the lectors' needs to incorporate interpretive reading concepts in oral Scriptural reading since: (1) a large majority

(93%) rated the Workshop experience as "worthwhile," (2) only 30% of the lectors were familiar with interpretive reading concepts before the Workshop while 94% indicated some degree of familiarity with such concepts after the Workshop, and (3) only one-fourth felt that they could apply interpretive reading concepts before the Workshop while 90% stated that they could apply, or attempt to apply, such concepts to Scriptural reading after the Workshop.

2. Responses before and after the Workshop revealed that there was only a nominal increase in the number of lectors who felt "greatly confident" in reading the Scriptures and a nominal decrease in the number of lectors who felt "moderately satisfied." However, these results could be interpreted to indicate that, once the lectors were exposed to fundamental knowledge and application of interpretive reading concepts, the realization persisted that extended practice, experience, and time would be required to enhance their confidence and satisfaction in interpretively reading the Scriptures.
3. Numerous verbal and written comments exposed the lectors' desires for future opportunities to reinforce the professional instruction and training, experienced during the Workshop, on a yearly basis. Also, lectors participating in the Workshop expressed confidence in their ability to instruct new parish lectors.

4. As the Mobile Lectors' Workshop Series terminated, lecturers appeared encouraged and even enthused about displacing the formerly used "conversational-reporting" style with the "interpretive-reading" style in future proclamation of Scriptures.

APPENDIX A

Dayton, Ohio Churches Represented in the Telephone Survey

Jewish Synagogues:

Beth Abraham Synagogue
Beth Jacob Synagogue
Temple Israel Reform Synagogue
Young Israel Shomrei Synagogue

Total: 4

Protestant Churches:

Far Hill's Seventh Day Adventist Church
Kettering Seventh Day Adventist Church
Linden Avenue Baptist Church
Tabernacle Baptist Church
Third Street Baptist Church
Calvary Brethren Church
First Brethren Church
North Riverdale Brethren Church
Dayton's Evangelical Church
St. John's Lutheran Church
Hope United Methodist Church
Parkview United Methodist Church of Miamisburg
Kettering First Church of the Nazarene
Penecostal Apostolic Church
Memorial Presbyterian Church
First Church of Religious Scientist Church

Total: 16

Roman Catholic Churches:

Assumption R. C. Church
Holy Family R. C. Church
Holy Trinity R. C. Church
St. Albert the Great R. C. Church
St. Charles R. C. Church
St. Christopher R. C. Church
St. Helen's R. C. Church
St. James R. C. Church
St. Stephen's R. C. Church
Precious Blood R. C. Church

Total: 10

Sample: 30

APPENDIX B

Lectors' Pre-Questionnaire

Parish _____

Lector # _____

1. Are you familiar with Interpretive Reading concepts?

Yes _____ No _____

2. If you are familiar with Interpretive Reading concepts, can you apply these concepts as you read the Scriptures?

Yes _____ No _____

3. As a lector, what degree of confidence do you have about your knowledge and ability to read the Scriptures effectively?

Greatly Confident _____ Moderately Confident _____

Barely Confident _____ Lacking in Confidence _____

4. Are you satisfied with your reading of the Scriptures?

Greatly Satisfied _____ Moderately Satisfied _____

Barely Satisfied _____ Not Satisfied _____

5. List any concept or any problem relating to your lector role that you need to have discussed and demonstrated during this Workshop.

6. Will you be willing to modify your reading of the Scriptures to the Interpretive Reading concepts explained and demonstrated in this Workshop?

Yes _____ No _____ Uncertain _____

7. In your parish, have you participated in any type of Scripture reading instruction?

Yes _____ No _____

If so, what type of instruction?

8. Do you desire and anticipate the opportunity to read during this Workshop for the purpose of personal instruction and evaluation?

Yes _____ No _____ Uncertain _____

9. Are you attending this Workshop because:

You were urged to come _____ You felt a need to participate _____

APPENDIX C

Lectors' Post-Questionnaire

Parish _____

Lector # _____

1. Are you familiar with Interpretive Reading concepts?

Yes _____

No _____

2. If you are familiar with Interpretive Reading concepts, can you apply these concepts as you read the Scriptures?

Yes _____

No _____

3. As a lector, what degree of confidence do you have about your knowledge and ability to read the Scriptures effectively?

Greatly Confident _____

Moderately Confident _____

Barely Confident _____

Lacking in Confidence _____

4. Are you satisfied with your reading of the Scriptures?

Greatly Satisfied _____

Moderately Satisfied _____

Barely Satisfied _____

Not Satisfied _____

5. List any concept or any problem relating to your lector role that was not included or sufficiently explained and/or demonstrated during this Workshop.

6. In your opinion, was this Workshop a worthwhile venture in respect to your time and the expenditure of research funds? Why?

7. Will you be willing to modify your reading of the Scriptures in accordance with the Interpretive Reading concepts explained and demonstrated in the Workshop?

Yes _____

No _____

Uncertain _____

8. Which session of this Workshop provided you with the most beneficial instruction and demonstration for your needs?

Lecture Session _____

Small Group Session _____
Church Reading _____

9. General Comments about the Workshop:

APPENDIX D

Reading Assignment #1

The National Conference of Bishops of the U.S., Celebrating the Eucharist: Our Parish Prays and Sings Sunday Weekday Guide (Collegeville, Minn.: The Liturgical Press, 1973), p. 71.

READING I

Num. 11: 25-29

A reading from the Book of Numbers

Are you jealous on my account? Who decrees that all men may prophesy?

The Lord came down in the cloud and spoke to Moses. Taking some of the spirit that was on him, he bestowed it on the seventy elders; and as the spirit came to rest on them, they prophesied.

Now two men, one named El'dad and the other Me'dad, were not in the gathering but had been left in the camp. They too had been on the list, but had not gone out to the tent; yet the spirit came to rest on them also, and they prophesied in the camp. So, when a young man quickly told Moses, "El'dad and Me'dad are prophesying in the camp," Joshua, son of Nun, who from his youth had been Moses' aide, said, "Moses, my lord, stop them."

But Moses answered him, "Are you jealous for my sake? Would that all the people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!"

This is the Word of the Lord.

All: Thanks be to God.

APPENDIX E

Reading Assignment #2

The National Conference of Bishops of the U.S., Celebrating the Eucharist: Our Parish Prays and Sings Sunday Weekly Guide (Collegeville, Minn.: The Liturgical Press, 1973), p. 36.

Judg. 11: 29-39

Responsorial Psalm 40

R: Here am I, Lord; I come to do your will.

All: Here am I, Lord; I come to do your will.

Happy the man who makes the Lord his trust;
who turns not to idolatry
or to those who stray after falsehood.

R: Here am I, Lord; I come to do your will.

Sacrifice or oblation you wished not,
but ears open to obedience you gave me.
Holocausts or sin-offerings you sought not;
then said I, "Behold I come";

R: Here am I, Lord; I come to do your will.

"In the written scroll it is prescribed for me
to do your will, O my God, it is my delight,
and your law is within my heart!"

R: Here am I, Lord; I come to do your will.

I announced your justice in the vast assembly;
I did not restrain my lips, as you, O Lord, know.

R: Here am I, Lord; I come to do your will.

APPENDIX F

Reading Assignment #3

The National Conference of Bishops of the U.S., Celebrating the Eucharist: Our Parish Prays and Sings Sunday Weekday Guide (Collegeville, Minn.: The Liturgical Press, 1973) p. 80.

Exod. 23: 20-23

Responsorial Psalm 91

R: He has put his angels in charge of you, to guard you in all your ways.

All: He has put his angels in charge of you, to guard you in all your ways.

You who dwell in the shelter of the Most High,
who abide in the shadow of the Almighty,
Say to the Lord, "My refuge and my fortress,
my God, in whom I trust."

R: He has put his angels in charge of you, to guard you in all your ways.

For he will rescue you from the snare of the fowler,
from the destroying pestilence.

With his pinions he will cover you,
and under his wings you shall take refuge.

R: He has put his angels in charge of you, to guard you in all your ways.

His faithfulness is a buckler and a shield.

You shall not fear the terror of the night
nor the arrow that flies by day;

Not the pestilence that roams in darkness
nor the devastating plague at noon.

R: He has put his angels in charge of you, to guard you in all your ways.

APPENDIX G

Reading Assignment #4

The National Conference of Bishops of the U.S., Celebrating the Eucharist: Our Parish Prays and Sings Sunday Weekday Guide (Collegeville, Minn.: The Liturgical Press, 1973), p. 78.

A reading from the letter of James

Your wealth is rotting

You rich, weep and wail over your impending miseries. Your wealth has rotted, your fine wardrobe has grown moth-eaten, your gold and silver have corroded, and their corrosion shall be a testimony against you; it will devour your flesh like a fire. See what you have stored up for yourselves against the last days. Here, crying aloud, are the wages you withheld from the farmhands who harvested your fields. The shouts of the harvesters have reached the ears of the Lord of hosts. You lived in wanton luxury on the earth; you fattened yourselves for the day of slaughter. You condemned, even killed, the just man; he does not resist you.

This is the Word of the Lord.

All: Thanks be to God.

APPENDIX H

Reading Assignment #5

The National Conference of Bishops of the U.S., Celebrating the Eucharist: Our Parish Prays and Sings Sunday Weekday Guide (Collegeville, Minn.: The Liturgical Press, 1973), p. 69.

A reading from the letter of James

Justice is the harvest of peacemakers from seeds sown in
a spirit of peace

Where there are jealousy and strife, there also are inconstancy and all kinds of vile behavior. Wisdom from above, by contrast, is first of all innocent. It is also peaceable, lenient, impartial and sincere. The harvest of justice is sown in peace for those who cultivate peace.

Where do the conflicts and disputes among you originate? Is it not your inner cravings that make war within your members? What you desire you do not obtain, and so you resort to murder. You envy and you cannot acquire, so you quarrel and fight. You do not obtain because you do not ask. You ask and you do not receive because you ask wrongly, with a view to squandering what you receive on your pleasures.

This is the Word of the Lord.

All: Thanks be to God.

Footnotes

¹Eugenia Price, Learning to Live from the Gospel (Philadelphia, Pa.: J. P. Lippincott Company, 1968), p. 5.

²This data evolved from the Telephone Survey as Jewish and Protestant clergy responded to a series of questions pertaining to oral reading of Scriptures by clergy and lay lectors. (See APPENDIX A, Dayton, Ohio Churches Represented in the Telephone Survey.)

³Second Vatican Council, The Sixteen Documents of Vatican II and the Instruction on the Liturgy, St. Paul Editions (Boston, Mass.: Daughters of St. Paul, 1965), n.p. (Introduction).

⁴G. B. Harrison, Proclaiming the Word (New York: Pueblo Publishing Co., 1970), n.p., (Introduction and Section II., "The Lector and the Mass").

⁵The ten Dayton, Ohio Catholic Deanery Parishes participating in the Mobile Lectors' Workshop Series were: St. Albert the Great, St. Luke, Resurrection, Holy Angels, Incarnation, St. Anthony, Queen of Martyrs, St. Peter, Holy Family, and Our Lady of Good Hope.

⁶Designer and Moderator of the Mobile Lectors' Workshop Series was Dr. Florence I. Wolff, an active lector at St. Albert the Great Parish in Kettering, Ohio and an Associate Professor of Communication Arts at the University of Dayton. Workshop Assistants were graduate students from the Department of Communication Arts and the Department of Theological Studies.

⁷The five scriptural readings developed during the Small-Group Session and presented during the In-Church Session were taken from Celebrating the Eucharist: Our Parish Prays and Sings Sunday Weekly Guide (Collegeville, Minn.: The Liturgical Press, 1973). See APPENDIX D (Reading I), APPENDIX E (Reading II), APPENDIX F (Reading III), APPENDIX G (Reading IV), and APPENDIX H (Reading V).

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